The Review.

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SOMETHING MORE ABOUT THE PROJECTED CATHOLIC DAILY.

FROM a new circular of Mr. James Gerard Smith *in re* the English Catholic daily newspaper projected in Buffalo, we quote these passages:

"With exceptions, the daily secular press of our country is not an educational force, in the true sense of the word. This is a bold statement, but it can be substantiated upon examination of our daily newspapers. In many of them are found advertisements of clairvoyants, spiritists, 'healers' and other frauds,—of medicines and apparatus for immoral purposes,—of physicians who, in vague language, offer their skill for similar purposes. In a great many others there exists a penchant for news of crimes, the more revolting, the better,—of marital infidelity, flattened out to a thinness, which is transparent. They frequently print news and statements which, if not avowedly anti-Catholic, are distorted to make them appear so,—excluding correction or refusing fair hearing. The editorials of others again are materialistic or pantheistic, when they attempt to discuss metaphysics or ethics.

"Such is the average newspaper from its literary aspect; add to this a selfish, unprincipled, or vicious management, not at all infrequent, and you have a positively demoralizing agency. The bad effects of it are noticeable in the ordinary reader. He can see nothing wrong with the average newspaper, he takes everything it says, as of course. His moral sensibilities have been blunted by a continued use of this mental food.

"Honest men in all parts of our country are aroused to the danger that threatens the morality of our people. Especially is this so of the men of the Catholic faith. Their religion goes deepest into their every-day life. An act will receive strong condemna-

tion by the Catholic Church, when often, outside of it, it will cause but a shake of the head.

"There exists no dissension as to the necessity of checking the pullulating evil; and the more appreciative are agreed upon the remedy—a Catholic press.

"As the task is titanic, so must the engine be mighty. For a number of years the ground has been prepared, and at present the idea seems nearer realization than ever before.

"Some of the most highly respected gentlemen of the city of Buffalo have taken the initiative in the present movement. And it is quite natural that it should emanate from this city, as nowhere in our country are the Catholic clergy and laity stauncher in their faith, more assertive of their rights, more alive to the dangers of the situation. Furthermore, Buffalo is most advantageously situated for the home of an enterprise like this. It has a great and growing population, where an institution of this kind, after it is started, can receive sufficient patronage."

* * *

Right Rev. Bishop McFaul of Trenton writes, concerning the project, as follows:

"It gives me much pleasure to learn that Buffalo is to have a 'Catholic Daily,' endorsed by my good friend, Rt. Rev. Bishop Colton. I sincerely hope that the project may be a great success. .....It is precisely because I highly value the weekly Catholic press and bid its work Godspeed, that I welcome your new enterprise."

* * *

To the editor of THE REVIEW Mr. Smith has addressed the following letter:

"I read with appreciation your extended exposition of the Catholic daily project, contained in the last issues of your REVIEW. It will certainly do the enterprise a great amount of good. Up to the present our work has been largely preliminary; from now on, however, it will be direct and actual. We undertook the project with no underestimation of the great difficulty of the task; and whether we shall succeed, or not, is impossible to tell. But I must admit that I am really surprised at the active interest shown and the substantial encouragement we are receiving. Practically the entire clergy of our city, irrespective of race, is in favor of the enterprise, and they can well be, for it will be an American newspaper where race jealousy will have absolutely no room. The names upon the circular which I sent you under a separate cover are only a fraction of those who are actively interested in the idea. It remains to be seen if the interest will last and the encourage-

ment swell so as to enable us to raise the fixed sum. The amount, although large, is yet the minimum which I exacted as being safe. More would be even better, but I do not believe that it would be possible to raise it. If we started with less, we might be confronted with a reorganization resulting from insufficient capital, and that might mean a freeze-out of those who are unable to enter the reorganization. Such a result would be a calamity, and we, due to our inclination and position in the community, could not think of taking such a chance. Care must be taken that the growth of the project is not forced; it must be natural; for then it may live to weather the storms which are in store for it."

* * *

We repeat that the undertaking has our heartiest good wishes, and hope that all those who, on various occasions, orally or in writing, have expressed to us their willingness to help start a Catholic daily newspaper, and to support it when started, will communicate with Mr. J. G. Smith, 212 Mutual Life Building, Buffalo, N. Y. It is a splendid opportunity for all good Catholics blessed with more than ordinary means, to give substantial proof of their interest in the Catholic cause. True, the new daily will be of immediate practical benefit only to our brethren of Buffalo and vicinity; but its establishment is pioneer work, and upon its success will largely depend the affirmative answer to the question —important and far-reaching: Are we to have a Catholic daily press in America? If this first attempt succeeds, others will follow, and we may soon have influential daily organs of our own—each "a perpetual mission"—in all the large centers of population. If it fails, no one is likely to take up any such project for a good many years to come—and that, in our honest opinion, would be a calamity. So let us all pull together to make the pioneer daily a splendid success!

DECISION OF THE HAGUE COURT IN THE PIOUS FUND CASE.*)

The tribunal of arbitration constituted by virtue of the treaty concluded at Washington, May 22d, 1902, between the United States of America and the United Mexican States.

Whereas, by a *compromis* [agreement of arbitration] prepared under the form of protocol between the United States of America and the United Mexican States, signed at Washington, May 22d,

*) This sentence is dated Oct. 14th, 1902. We reproduce it by request from U. S. Senate Document No. 28, 57th Congress, 2nd Session. For a history of the Pious Fund controversy see THE REVIEW, Vol. IX. No. 32. The document is of general interest for the reason that it affords an insight into the workings of the Hague tribunal.

1902, it was agreed and determined that the differences which existed between the United States of America and the United Mexican States, relative to the subject of the "Pious Fund of the Californias," the annuities of which were claimed by the United States of America for the benefit of the Archbishop of San Francisco and the Bishop of Monterey, from the government of the Mexican Republic, should be submitted to a tribunal of arbitration, constituted upon the bases of the convention for the pacific settlement of international disputes, signed at the Hague, July 29th, 1899, which should be composed in the following manner—that is to say :

The President of the United States of America should designate two arbitrators [nonnationals], and the President of the United Mexican States equally two arbitrators [nonnationals]; these four arbitrators should meet September 1st, 1902, at the Hague, for the purpose of nominating the umpire, who at the same time should be of right the president of the Tribunal of Arbitration.

Whereas the President of the United States of America named as arbitrators :

The Right Hon. Sir Edward Fry, LL. D., former member of the court of appeals, member of the privy council of His Britannic Majesty, member of the Permanent Court of Arbitration ; and

His Excellency M. De Martens, LL. D., privy councilor, member of the council of the imperial ministry of foreign affairs of Russia, member of the Institute of France, member of the Permanent Court of Arbitration.

Whereas the President of the United Mexican States named as arbitrators :

Mr. T. M. C. Asser, LL. D., member of the council of state of the Netherlands, former professor at the University of Amsterdam, member of the Permanent Court of Arbitration ; and

Jonkheer A. F. de Savornin Lohman, LL. D., former minister of the interior of the Netherlands, former professor at the Free University at Amsterdam, member of the second chamber of the States-General, member of the Permanent Court of Arbitration ; which arbitrators at their meeting, September 1st, 1902, elected, conformably to articles 32-34 of the convention of the Hague of July 29th, 1899, as umpire and president of right of the Tribunal of Arbitration,

Mr. Henning Matzen, LL. D., professor at the University of Copenhagen, councilor extraordinary to the supreme court, president of the Landsthing, member of the Permanent Court of Arbitration ; and

Whereas, by virtue of the protocol of Washington of May 22d,

1902, the above-named arbitrators, united in tribunal of arbitration, were required to decide:

1. If the said claim of the United States of America for the benefit of the Archbishop of San Francisco and the Bishop of Monterey was within the governing principle of *res judicata* by virtue of the arbitral sentence of November 11th, 1875, pronounced by Sir Edward Thornton, as umpire.

2. If not, whether the said claim was just, with power to render such judgment as would seem to them just and equitable.

Whereas, the above-named arbitrators, having examined with impartiality and care all the documents and papers presented to the tribunal of arbitration by the agents of the United States of America and of the United Mexican States, and having heard with the greatest attention the oral arguments presented before the tribunal by the agents and the counsel of the two parties in litigation;

Considering that the litigation submitted to the decision of the tribunal of arbitration consists in a conflict between the United States of America and the United Mexican States, which can only be decided upon the basis of international treaties and the principles of international law;

Considering that the international treaties concluded from the year 1848 to the *compromis* of May 22d, 1902, between the two powers in litigation, manifest the eminently international character of this conflict;

Considering that all the parts of the judgment or the decree concerning the points debated in the litigation enlighten and mutually supplement each other, and that they all serve to render precise the meaning and the bearing of the dispositif (decisory part of the judgment) and to determine the points upon which there is *res judicata* and which thereafter can not be put in question;

Considering that this rule applies not only to the judgments of tribunals created by the State, but equally to arbitral sentences rendered within the limits of the jurisdiction fixed by the *compromis*;

Considering, that this same principle should for a still stronger reason be applied to international arbitration;

Considering, that the convention of July 4th, 1868, concluded between the two States in litigation, had accorded to the Mixed Commission named by these States, as well as to the umpire to be eventually designated, the right to pass upon their own jurisdiction;

Considering, that in the litigation submitted to the decision of the Tribunal of Arbitration, by virtue of the *compromis* of May 22d, 1902, there is not only identity of parties to the suit, but also

identity of subject-matter, compared with the arbitral sentence of Sir Edward Thornton, as umpire, in 1875, and amended by him October 24th, 1876;

Considering, that the government of the United Mexican States conscientiously executed the arbitral sentence of 1875 and 1876 by paying the annuities adjudged by the umpire;

Considering, that since 1869 thirty-three annuities have not been paid by the government of the United Mexican States to the government of the United States of America, and that the rules of prescription, belonging exclusively to the domain of civil law, can not be applied to the present dispute between the two States in litigation;

Considering, so far as the money is concerned in which the annual payment should take place, that the silver dollar, having legal currency in Mexico, payment in gold can not be exacted, except by virtue of an express stipulation;

Considering that in the present instance such stipulation not existing, the party defendant has the right to free itself by paying in silver; that with relation to this point the sentence of Sir Edward Thornton has not the force of *res judicata*, except for the twenty-one annuities with regard to which the umpire decided that the payment should take place in Mexican gold dollars, because question of the mode of payment does not relate to the basis of the right in litigation, but only to the execution of the sentence.

Considering, that according to article 10 of the protocol of Washington, of May 22d, 1902, the present Tribunal of Arbitration must determine, in case of an award against the Republic of Mexico, in what money payment must take place;

For these reasons the Tribunal of Arbitration decides and unanimously pronounces as follows:

1. That the said claim of the United States of America for the benefit of the Archbishop of San Francisco and of the Bishop of Monterey is governed by the principle of *res judicata* by virtue of the arbitral sentence of Sir Edward Thornton, of November 11th, 1875; amended by him October 24th, 1876.

2. That conformably to this arbitral sentence, the government of the Republic of the United Mexican States must pay to the government of the United States of America the sum of $1,420,682.67 Mexican, in money having legal currency in Mexico, within the period fixed by article 10 of the protocol of Washington of May 22d, 1902.

This sum of $1,420,682.67 will totally extinguish the annuities accrued and not paid by the government of the Mexican Republic —that is to say, the annuity of $43,050.99 Mexican from February 2d, 1869, to February 2d, 1902.

3. The government of the Republic of the United Mexican States shall pay to the government of the United States of America on February 2d, 1903, and each following year on the same date of February 2nd, perpetually, the annuity of $43,050.99 Mexican, in money having legal currency in Mexico.

Done at The Hague in the hotel of the Permanent Court of Arbitration in triplicate original, October 14th, 1902.

Henning Matzen.
Edw. Fry.
Martens.
T. M. C. Asser.
A. F. de Savornin Lohman.

REAL AND APPARENT DEATH IN RELATION TO THE HOLY SACRAMENTS.

2. We have shown in a previous paper that prematurely ejected foeti and still-born children must be baptized *sub conditione*, unless there are evident signs of putrefaction. Adults, too, though apparently quite dead, are often apt to receive some sacrament, on the reception or non-reception of which their eternal salvation may depend. Thus an unbaptized adult, apparently dead, may validly receive baptism if he never had the use of reason ; and he would be lost if not baptized. If he had the use of reason and wished to be baptized at least implicity, or wishes to receive baptism now, he can be validly baptized. Should he have committed mortal sin, and to his explicit or implicit desire for baptism join attrition, baptism will save him ; its omission, on the other hand, will be his perdition.

Should an adult in the state of mortal sin fall apparently dead, and at that moment excite in his heart an act of attrition, according to the opinion now common among theologians, absolution will be his salvation. But should he die without absolution or Extreme Unction, his attrition is not sufficient to save him. For according to the common opinion, extreme unction will also remit sin if received with attrition, when there is an impossibility of confession.

It is certainly possible that a man apparently dead may, in the moment of a fatal attack, make in his heart an act of attrition or even contrition for his sins ; it is also possible that one apparently without pulse and breath, without the least motion, may be in full possession of his reason and understand all that is going on about him ; so much so that Ballerini-Palmieri (Theol. Mor., v. 5, n. 861, 3, ed.) says : "Not seldom there may be a complete destitution of

the senses, while, nevertheless, the mind inside may retain its full vigor." (Cases are quoted by *Razón y Fe*, No. XXX, page, 237 sq.)

Hence Father Ferreres (*ib.*) formulates this thesis:

As long as there is the least reasonable doubt whether a man is dead or alive, the sacraments may and should be administered. In proof he quotes Gury, Comp. Theol. Mor., vol. 2, No. 433; Lehmkuhl, Comp. Theol. Mor., vol. 2, No. 273; Scavini-Del Vecchio, vol. 2, No. 693; Villada, Casus, vol. 3, page 244; Noldin, De Sacramentis, No. 283, note; Génicot, Theol. Mor., vol. 2, No. 422, and Casus, vol. 2, tr. XVI, c. 3, cas. 4.

What a scanty probability of life may suffice for the administration of the sacraments, can be seen from the teaching of theologians that, in extreme necessity—and such evidently obtains in our case—the sacraments should be administered, no matter how doubtful their validity may be on account of the apparent lack of some requisite essentials, or how small the probability that they prove effective, even if that probability is founded, not on our own, but on the opinion of others. Cf. Noldin, De Sacramentis, No. 444; Ballerini-Palmieri, vol. 5, No. 238, 3. ed.; Bucceroni, Theol. Mor., vol. 2, No. 733; La-Croix, l. 6, p. 2, No. 1261; St. Alphonsus, l. 6, tr. 4. de poen., No. 482, and the same, tr. 2 de bapt., No. 103, where he says: "In extrema necessitate, si nequit haberi materia certa, potest et debet adhiberi qualiscunque dubia sub conditione. .....Et hoc procedit non solum quando est tantum probabilis opinio pro valore sacramenti, sed etiam quando est *tenuiter* probabilis."

The reason for all this is tersely given in the Instruct. Pastoralis Eystett., No. 296: "In hac extrema conditione, prudentiae est etiam extrema tentare et sacramentum periculo potius nullitatis, quam animam ex defectu sacramenti periculo aeternae damnationis exponere malle."

Nor is there in such a case any irreverence shown to the sacraments. Cf. La-Croix, l. 6, p. 2, No. 1256 [§ 1156.]

Hence we conclude: It is the common opinion of theologians that: 1. in cases of extreme necessity the sacraments must be administered, although the probability that they be valid is very scant (tenuis); 2. that, in the absence of a certainly valid materia, a doubtful materia must be employed. The same holds good for all other requisite essentials.

Applying this teaching to our case, it follows that the sacraments may and should be administered to men who are probably still alive, although commonly considered dead, and also in such cases where the probability is doubtful or scant, where it rests on a weak foundation or merely on the opinion of others.

BOOK REVIEWS AND LITERARY NOTES.

A New School Management. By Levi Seeley, Ph. D. New York, Hinds and Noble. 229 pages. Price $1.25.

Every year a flood of pedagogical works issues from the press, but not many of them are practical; there is too much of theory and of talk about child study, psychological pedagogy, and the like. The 'New School Management' by Dr. Seeley, Professor of Pedagogy in the State Normal School, Trenton, N. J., is an exception, in so far as it is eminently practical. It is characterized by sound educational sense from beginning to end and gives valuable hints and directions concerning a most important part of school life, viz., successful management of class. What is said about the inculcation of school virtues: neatness, accuracy, silence, politeness, etc.; the treatment of school evils: carelessness, laziness, lying, cheating, etc.; the example of the teacher, and numerous other points, will prove helpful to all teachers. The author is evidently a man of great experience as a practical tutor, and the many well-chosen examples and illustrations make the book not only most instructive, but also very interesting reading. A spirit of reverence toward religious principles and practices pervades the whole book, and the words and example of Our Lord, the "great Master," are frequently and happily quoted. The author is a Protestant, but we can unhesitatingly recommend the book also to Catholic teachers. Though we may not entirely agree with one or other statement, yet there is nothing in the book that could offend a Catholic, with the exception of one little passage in which "the abuse of emulation in Jesuit schools" is censured. In this the author has been misled by the unwarranted assertions of some German writers on the history of education. But this error should not prejudice the reader against the excellent book, especially as we know on good authority that this blemish will disappear in the forthcoming second edition.—R. SCHWICKERATH, S. J.

The Two Kenricks: Most Rev. Francis Patrick, Archbishop of Baltimore; Most Rev. Peter Richard, Archbishop of St. Louis. By John J. O'Shea. With an Introduction by Most Rev. Patrick John Ryan, Archbishop of Philadelphia. Philadelphia: John J. McVey, 1904. Price $1.50.

Archbishop Ryan in his brief introduction tells us that it was once his ambition to be the biographer of the Kenricks, whom he rightly styles "two great ecclesiastics." It can not be too deeply regretted that, being unable to accomplish a task for which he was well fitted, Msgr. Ryan dele ated it to a newspaper

hack so utterly incompetent as the author of the present volume, which, honesty compels us to say, is a distinct and unmitigated failure from any and every coign of vantage from which we may choose to view it. Rude in the disposition of material, unscholarly in treatment, slovenly in style, and careless in typographical make-up, it is a full-fledged specimen of what such a book should *not* be. Its only redeeming feature is that it will preserve some of the the raw material out of which the real biographer of the Kenricks may some time in the future construct a worthy life of these illustrious brother prelates.

Das neue Testament in Bild und Wort, Text von Hub. Hartmann, S. J. Druckerei Lehrlingshaus, Mayence, Germany. 1903.

In eighty pictures the most instructive scenes of our Lord's life and of the Acts and Apocalypse are here brought before our eyes. Though not all seem to be of the same perfection, they all share a great clearness of conception. Drawn in bold outlines, every one of them is deeply religious and will have an elevating influence on young and old alike. The accompanying text by our dear friend P. Hartmann, formerly a missionary in this country, is written in plain and touching language. The sacred texts are explained briefly and often in an original way and practical resolutions are pointed out. Where a book like this is used for Sunday home reading, infidelity will not gain a foothold. With the aid of these pictures, parents will find it easy to impress upon the minds of their children vividly and deeply the knowledge of Him who can not be known without being loved. At the side of Goffine we would wish to find it in every German Catholic home. A good English edition of this book would add a valuable work to our Catholic family library.

——The *Nation* informs us that Dr. Ely van der Warker, of Syracuse, has written a book on 'Woman's Unfitness for Higher Co-Education.'

——The Arthur H. Clark Co., Cleveland, announce "a series of annotated reprints of some of the best and rarest contemporary volumes of travel, descriptive of the aborigines and social economic conditions in the Middle and Far West, during the period of early American settlement," under the general title of 'Early Western Travels, 1748-1846.' They will be edited, annotated, and analytically indexed as a whole by Prof. Reuben Gold Thwaites. The issue will begin in February, and will be at the rate of one volume a month—the thirty-first volume being the index.

MINOR TOPICS.

The St. Cecilia Society.—Mr. Joseph Otten writes us: Now that the instructions contained in the Holy Father's *motu proprio* in re church music are beginning to be put in practice, the wonderful work accomplished during the past thirty years by the St. Cecilia Society will gradually dawn upon many who have heretofore been indifferent to its principles, its activity, and its achievements. Those who have ignored its existence or have nourished more or less prejudice against its tenets and practices, although it is approved by the Holy See and has a cardinal protector(His Eminence Cardinal Steinhuber), will soon come to realize that the society's endeavors have always been in strict accordance with the instructions issued from time to time by the popes and the S. Congregation of Rites. If they will but examine the society's catalog of more than three thousand works of every description, which they will find of invaluable assistance in their endeavors to carry out the Supreme Pontiff's directions, gratitude will take the place of prejudice and indifference. It would indeed be impossible to name an occasion for which the catalog does not offer a variety of suitable compositions. Every choir condition is provided for, from that of the small country choir, barely able to perform a mass in unison, to the large choirs as they should exist in our city parish churches, and especially in our cathedrals. We find everything, from the classic polyphony of the sixteenth century down to the innumerable master-pieces by the great Church writers of our own day, classified, analyzed, and judged by the most competent living musicians, composers, and liturgists. The day may soon come when every parish in our country will have a branch of that society, of which the Holy Father recently wrote in a brief to Cardinal Fischer of Cologne, dated Dec. 1st, 1903:

"You have recommended to us justly and of right the Cecilian Society, which for some time past, since its founding, has been very active in your region in promoting a knowledge of the Gregorian Chant and skill in its use in divine service. Worthy indeed of all commendation is the zeal of men exerting themselves in a cause which, while it contributes to the carrying-out of the most holy ceremonies, accomplishes what is equally pious, since it is most efficacious in fostering the devotion of the people. That the skill and industry of the sodalists of St. Cecilia have produced abundant and gratifying results wherever the German tongue prevails, is not unknown to us, but it gives us joy to be further informed by your letter. We note especially that the work of this Society prospers and accomplishes much in your Diocese. It is not to be doubted that the Cecilian Society is approved by us, as it was approved by our predecessors Pius IX. and Leo XIII. of happy memory. Nor do we hold it less certain that the Society will follow out as faithfully and willingly the new decrees which we have issued, bearing upon these matters, as it has been their custom to follow the mandates of the Holy See. We wish that you extend to the Society in our name the unusual and great praise which it deserves, and, at the same time, receive yourself,

beloved son, as augury of the divine assistance and proof of our good will, the Apostolic blessing, which we most lovingly impart to the entire praiseworthy Society, to the clergy and the people committed to your care."

Failure of Catholic Women in Public Life. — Those who believe that salvation from political corruption can and will come from the ladies—God bless 'em !—when once they are endowed with the suffrage, will find some food for thought in the following :

In Australia, some time ago, when the Orange societies began to organize to prosecute that anti-Catholic campaign which has disgraced the whole State of New South Wales, the organ of the Cardinal-Archbishop of Sidney, the *Catholic Press*, earnestly exhorted the Catholic women to use their electoral privileges to the full and stand beside the friends of communal concord at the ballot-boxes, to defeat the "bandits who in the press and on the platform shamelessly confessed that they were engaged in a religious persecution, and that they would never rest content until Catholics disappeared from public life and public offices." The women in sympathy with the sectarian organizations would not fail to vote solidly with their men, but Catholics had nothing to fear, provided Catholic women did their duty at the polls.

Now the *Catholic Press* sorrowfully confesses [issue of Dec. 31st, 1903] that, despite its most earnest warnings, the Catholic women of New South Wales "failed lamentably when their day of power came." "Their absence from the polls was, in fact, a feature of an election which was otherwise remarkable for the heavy female vote recorded. They stood aside, whilst the women of their enemies went forth in thousands to foment religious discord and tread upon Catholic rights and Catholic liberty. They allowed their men folk to go out alone to combat a power which boasted that it would reduce the Catholics of this country to a condition approaching serfdom, and would set up a reign of bloody anti Catholic anarchy.... What silly sentiment kept them at home we do not care to examine.... It would be thought that our women would have gladly delivered a blow in defence of their principles and their homes, instead of sitting with their hands in their laps, whilst the other women of their street decked themselves with party ribbons and went off enthusiastically to plump for a bigot. If they persevere in this attitude, the country has a black future before it. Our enemies' power is doubled, and to hold them in check ours must be doubled too. But our Catholic women have apparently so little interest in communal peace or the material welfare of their bread-winners that they will not walk across the street to exercise a political right which they should regard as a priceless boon."

And more to the same effect. What do the Catholic advocates of female suffrage in America—Bishop Spalding among others—say to this?

Assessment Insurance on the Down Road.—So much has recently been published regarding the unreliability of the assessment life insurance system, as practised by the numerous Catholic societies, (without providing for a scientifically adjusted reserve fund for each certificate), that it would seem but fair to show by the

record of some non-Catholic order, that the drawbacks of the assessment system are not confined to the Catholic organizations, but are the same for any and all societies which neglect to operate on the only safe and reliable plan of conducting a life insurance businesss—the so-called "old-line" or reserve plan.

The advocates of the assessment system meet the objection to their business methods, that no provision is made for the "last member," with the argument that there is no need for this, since there will always be enough new members joining to take the place of those who die or retire. Therefore, there never will be a "last member" to pay. Now, the official records of the different insurance departments give an accurate picture of the doings of the societies operating under their supervision from year to year, and on the basis of these official figures the working of that theory in practice can be shown.

The Legion of Honor is a type of the American assessment order. It is operated on the lodge plan, with "Supreme Council" and all the other paraphernalia to make membership attractive. Organized in Boston in 1878, it reported in 1892 a membership of 60,554 persons, representing $163,607,000 insurance (?) in force on December 31st, 1892. Five years later, on the 31st of December, 1897, the membership was reduced to 21,315, with insurance of $51,612,500. In 1902, for the same date, there are but 6,002 members left, who expect to have $8,945,200 of insurance paid to their beneficiaries. At that rate of "progress," the question is but natural: "Who will take care of the last member?"

This illustration could be multiplied, if it were necessary. It ought to be sufficient to make members of assessment societies, no matter of what name, consider the basic principles of life insurance. Will they do it?

Mormonism and Divorce.—No consistent man can cry out, "What a set!" as the Mormon Apostles are unveiled, without being ready also to lift up his voice against the enormities practised under the name of divorce, creating as they do the condition of what has been called "consecutive polygamy." Often this is fully as shameless and disreputable as the open concubinage known in Utah. Divorce reform ought to get a good lift from the present agitation. The divorce laws of some of our States are almost worse than polygamy shielding itself behind the name of religion, since they give a pretence of respectability to a promiscuity really as unblushing as that of Smyrna or Morocco. While using the weapon of the law to beat down Mormon polygamy, we must not forget that the family needs legal protection against devastation by divorce.

We are aware that a great deal of insincerity and hypocrisy attends the honest outcry against Mormon indecencies. If the Scriptural test were to be applied, more than one Senator would be unable to cast a stone at Mr. Smoot. But we regard the demonstration as, in general, most wholesome. It is a protest against the outbreak of a bestial element in human nature. People talk calmly about the indestructible "polygamous instinct." As well talk of the instinct to gnaw roots and to brain your neighbor with a stone club. Civilization mounts upon the conquered instincts of the savage. To be a civilized man is to have your

brute instincts in control. To be a civilized government is to have officers and laws that make pariahs and criminals of all men who stab at the security or the sacredness of family life.

Lent on the Variety Stage.—Our vaudeville actors evidently feel it their duty to do something to show their audiences that they appreciate the solemn import of the holy season of Lent. We read in the St. Louis *Post-Dispatch* of March 15th :

"We have at the Columbia this week the 'March to the Cross' in vaudeville.... Marcell, of living-picture fame, presents in his reanimation of famous paintings a scene from the procession to Calvary, which is certainly one of the most astonishing innovations yet to be viewed by theatre-goers. The audience applauds. That the picture is artistic there can be no gainsaying. You have the Son of God laboring beneath the cross, the crown of thorns, the Roman soldier with his eager spears. Mary and the last of the faithful, all in startling portrayal. As the shudders creep up and down one's spine, a faint ripple of applause runs through the house.... Getting back to earth, Macart's dogs and monkeys have the regulation barrel of monkeys beat to a gasp for fun-producing proclivities. Their unique clothing makes them grotesque, and without doubt they are the greatest set of impromptu comedians the city has seen this season. Hal Merrett does a 15-minute turn with the crayon that is thoroughly satisfying.... The combination makes up a very well-balanced bill."

To make vaudeville thoroughly elevating and seasonable, nothing now remains but for some enterprising manager to interlard the dog and monkey antics, the crayon stunts and ragtime airs with moving pictures of the Crucifixion.

Sympathy for Japan.—The sympathy expressed in the American newspapers for the Japanese in their present war with Russia, must seem surprising to the average observer, in view of the fact that the Americans claim to be a Christian nation. While the Japanese, though highly "civilized," make no pretensions of Christianity, the government of Russia on the other side certainly represents the Christian element through its state religion, the Greek church.

According to the public press, the Rev. Dr. G. S. Gardner publicly invoked "divine aid and guidance" for the Japanese on the 10th of February in the lower house of the legislature of Virginia, and we heard of public collections in various parts of the United States for the Japanese war fund and the forming of corps of volunteers for assisting the Japanese in the field.

This peculiar state of public feeling is explained by Rev. Dr, A. Woodruff Halsey, one of the General Secretaries of the Foreign Mission Board of Presbyterians, thus :

"Victory of Japan means liberal government of Korea, advancement of education, and the spread of the Gospel. If Russia wins, it means absolute despotism and the turning over of Korean subjects to the Greek church. Therefore, Christians everywhere are hoping Japan will triumph." (Philadelphia *Record*, Feb. 14th.)

Evidently, in this preacher's opinion Christianity and the Greek church have nothing in common.

Juvenile Courts.—We learn from the St. Louis *Republic* (March 4th) that every large city in the United States now has an independent tribunal for minors. Only five years ago the one institution of this kind which existed by legislative enactment, was conducted in Chicago. The *Municipal Journal* reports that juvenile courts have also been established in London and in several cities of Japan. The new institution has the hearty endorsement of many courts, and it is quite a remarkable sign in several States that juvenile courts exist at the will of judges, without express rights from the legislatures. To obtain such approval from the judiciary, the juvenile court, one should judge, must be a beneficial institution. During the first year of the Children's Court in New York City 7,400 children under 16 years of age were arraigned. About half as many were arraigned in the Philadelphia court. About one-seventh, probably, represents the first year's record in St. Louis.

Here in St. Louis the rights of Catholic children are respected by the "juvenile judge," and the Catholic institutions receive their quota of the neglected children that are brought before the court. Are our brethren in other large cities aware of the importance of watching these courts to prevent Catholic children from being turned over to Protestant guardians or institutions? It is a matter well worth their attention.

The Y. M. C. A.—We have so far received but one reply to our recent question [No. 10, pp. 157-158], regarding the character of the "Young Men's Christian Association" and the possible dangers arising to Catholic young men from membership in it or the use of its "social advantages." A Catholic layman in Minnesota writes:

"In compliance with your request for information relative to the Y. M. C. A., I send you enclosed my experience with that association, i. e., its reading matter.

"Many years ago I used to frequent their reading-rooms. I never found a book or paper that openly and vehemently assailed the Church; but I found both of the mild, moderate kind, e. g., 'Father' O'Connor's Primitive Catholic, etc. This, of course makes it all the more dangerous for Catholic young men to visit such places.

"There is further a great deal of rationalistic literature touching various religious questions on the shelves of their reading rooms. How can a young Catholic read these without injury to his faith? It is simply impossible. The Y. M. C. A. is not a society for Catholics to join. It is nothing more than a broad Protestant association, i. e., composed of members recruited from among all sects."

Pius X. and the Catechism.—In an audience which he recently accorded to two German prelates, Msgri. de Waal and Baumgarten, Pope Pius X. gave renewed expression to his desire for a uniform catechism for the whole Catholic world. He said he had been several times approached on that question and urged to sanction a catechism which would then be used in all countries. However,

before taking action on that matter—a step which presupposed the consent of the hierarchy—Pius X. said he had a wide range of questions to investigate and that he needed to be thoroughly informed about them. The Pope appeared in his conversation with the two prelates to be remarkably well acquainted with the question of the catechism in German countries. He regretted that German catechisms were far too abstruse and, in fact, not intelligible at all to children, and hardly to grown-up people. The two prelates agreed that it was openly and strongly desired in Germany that a commission of experienced educators and teachers of first-grade schools, should take that question in hand, in order to bring about a much-needed, in truth a pressing reform. Pius X. added: Some want a catechism on analytical, others on synthetical lines; such a one extols this plan, another, that method: —*quot capita, tot sententiæ*, as many opinions as there are heads.

——The ordinarily well-informed Rome correspondent of the N. Y. *Freeman's Journal* is responsible for this interesting bit of information [No. 3689]:

"As a matter of fact, Pope Leo, during the closing years of his pontificate, was more than once on the point of choosing another American cardinal, and at his last consistory but one, a number of cardinals of the curia earnestly suggested the creation of a well-known prelate. The difficulties proved to be too great, for, unfortunately, the American Church itself was not united upon any one man as being absolutely suitable. Happily that condition of things has now disappeared, and it may be taken for certain that in another year and a half at the outside, the United States will count two cardinals in the Senate of the Church. The only two names now mentioned in this connection are those of Msgr. Ryan of Philadelphia, and Msgr. Farley of New York, and it would be hard, indeed, to say on which of these the choice of the Holy Father will rest. There is, however, very little likelihood that either of them will be elevated at the next consistory."

——What has got into our staid and otherwise reliable Roman contemporary *La Civiltà Cattolica?* In its first March number (quad. 1289, p. 600) it refers in a review of an Italian translation of one of Msgr. J. L. Spalding's books on education, to the right reverend author as "the learned Archbishop of Chicago" ("dotto Arcivescovo di Chicago"). The lack of clearness and logical development, by the way, which the reviewer deplores in the Italian version, is due to the original. It is, as we have repeatedly pointed out, a radical defect of nearly all of Bishop Spalding's literary work.